

impious and sinful, to [the] unbelieve and profane, to sinners of fathers and sinners of mothers; to murderers, fornicators, sodomites, kidnappers, liars, perjurers; and of any other thing is opposed to sound teaching, according to the glad tidings of the glory of the blessed God, with which I have been entrusted. [And¹ I thank Christ Jesus our Lord, who has given me power,² that he has sound me faithful, appointing to ministry him³ who before was a blasphemer and persecutor, and an insolent overthrowing man. But mercy was shown me because I did it ignorantly, in unbelief. And the grace of our Lord surpassingly overflowed with faith and love, which [is] in Christ Jesus. Faithful [is] the word, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am [the] first. But for this reason mercy was shown me, that in me, [the] first Jesus Christ might display the whole long-suffering for a demonstration of those that believe

on him to his eternal. Now to the King of the ages, the Incomprehensible, invisible, only⁴ God, honour and glory to the ages of ages. Amen. This charge,⁵ [my] child Timothy, I commit to thee, according to the promise that I have given thee in the presence of the witnesses, in order that thou mightest war by them the good warfare, maintaining⁶ faith and a good conscience; which [last] some, having put away, have made shipwreck as to faith; of whom is Hymanas and Alexander, whom I have delivered to Satan, that they may be taught by discipline not to blaspheme.

II. I thank therefore first of all, that supplications, prayers, intercessions, thanksgivings be made for all men;⁷ for this and all that are in dignity, that we may lead a quiet and tranquil life in all piety and gravity;⁸ for this a good and acceptable will; our Saviour God, who desires that all men should be saved and come to [the] knowledge⁹ of [the] truth. For God's will, and [the] mediator of God and men, one, [the] man Christ

Jesus, who gave himself a ransom for all, the testimony [is] he rendered¹⁰ in his own time; to which I have been appointed a herald and apostle. [I speak [the] truth,¹¹ I do not lie] a teacher of [the] nations in faith and truth. I will therefore that the men pray in every place, lifting up pure hands,¹² without wrath or doubting. In like manner also that the women in the Lord be subject and done¹³ where themselves as with the Lord, and devotion, not with plaited [hair] and gold, or pearls, or costly clothing; but, what becomes women, modesty, gentleness of the fear of the Lord, in good works. Let a woman learn as [the] Lord's church, his [the] body, of which he is the head, not as the church is made up to express submissiveness over¹⁴ him, but to be in agreement; for his body was washed with the word, and the word was put on it, that he might cleanse it by the water of the word, that he should be presented in himself, without stain, if long continued in faith and love and goodness with discipline.

III. The word [is] faithful; many have aspired to exercise oversight in the church a good work. The overseer must be irreproachable, husband of one wife, sober, temperate, hospitable, apt to teach; not given to excessive drink, not a striker,¹⁵ but mild, and addicted to conversation, not fond of money, ex-

ercising his own house well, having [his] children in subjection with all gravity; [but if one does not have his own house in order, how shall he take care of the assembly of God?], not a novice, that he may not, being inflated, fall into [the] snare of the devil. But it is necessary that he should have also a good testimony from those without, that he may not get into reproach and [the] snare of the devil. Ministers in the manner, grave, not double-tongued, not given to much wine and working up to heat anger; holding the mystery of the faith in a pure conscience. And let them be first proved, then let them minister, being without charge [against them]. [The] women in like manner grave, not double-tongued, not addicted to all changes. Let the ministers in like manner of one wife, conducting their children and their own houses well. For those who shall have ministered well obtain for themselves a good degree, and much kindness in faith, which [is] in Christ Jesus. These things I write to thee, hoping to come to thee very quickly; but if I delay, in order that thou mayest know how one ought to conduct oneself in God's house, which is [the] assembly of the living God, [the] pillar and base of the truth. And undoubtedly the mystery of godliness is great. God has been manifested in flesh, and been justified in [the]

¹ Photo. Placed, and placed them and themselves, but always in [the] faith, in [the] love, in [the] will.

² And [is] faithful. D.E.L.F. at Rome have it, as a T.E.P. of the same text.

³ Or, I thank him who has given me power, Christ Jesus our Lord.

⁴ Or, appointing me to ministry, who? D.E.L.F. at Rome, as a T.E.P. of the same text.

⁵ I think it necessary to apply the following simply to the house of God, and to those who are in it.

⁶ Or, I thank him who has given me power, Christ Jesus our Lord.

⁷ Or, I thank him who has given me power, Christ Jesus our Lord.

⁸ Or, I thank him who has given me power, Christ Jesus our Lord.

⁹ Or, I thank him who has given me power, Christ Jesus our Lord.

¹⁰ Or, I thank him who has given me power, Christ Jesus our Lord.

¹¹ Or, I thank him who has given me power, Christ Jesus our Lord.

¹² Or, I thank him who has given me power, Christ Jesus our Lord.

¹³ Or, I thank him who has given me power, Christ Jesus our Lord.

¹⁴ Or, I thank him who has given me power, Christ Jesus our Lord.

¹⁵ Or, I thank him who has given me power, Christ Jesus our Lord.

¹ Or, I thank him who has given me power, Christ Jesus our Lord.

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³ Or, I thank him who has given me power, Christ Jesus our Lord.

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¹¹ Or, I thank him who has given me power, Christ Jesus our Lord.

¹² Or, I thank him who has given me power, Christ Jesus our Lord.

¹³ Or, I thank him who has given me power, Christ Jesus our Lord.

happened to me in Antioch, in Iconium, in Lystra; what persecutions I endured; and the Lord delivered me out of all. And all indeed who desire to live piously in Christ Jesus will be persecuted. But wicked men and juggling impostors will advance in evil¹ teaching and being led astray.² But thou abides in those things which thou hast learned, and of which thou hast been fully persuaded, knowing of whom thou hast learned (them), and that from a child thou hast known the sacred letters, which are able to make thee wise unto salvation, through faith which [is] in Christ Jesus. Every scripture [is] divinely inspired, and profitable for teaching, for correction, for instruction in righteousness; that the man of God may be complete, fully fitted to every good work.

IV. I testify before God and Christ Jesus,³ who is about to judge living and dead, and by⁴ his appearing and his kingdom, proclaim the words: be urgent in season [and] out of season, ⁵reproved, rebuked, encouraged, with all⁶ long-suffering and doctrine. For the time shall be when they will not bear sound teaching; but according to their own lusts will heap up to

themselves teachers, having an itching ear; and they will turn away their ear from the truth, and will have turned⁷ aside to fables. But such, he saith⁸ in all things, bear evil, do [the] work of an evildoer, fill up [the] full measure of thy punishment. For I am already being poured out,⁹ and the time of my release is come. I have combated the good combat, I have finished the race, I have kept the faith. Henceforth¹⁰ the crown of righteousness is laid up for me, which the Lord, the righteous Judge, will render to me in that day; but not only to me, but also to all who love his appearing. Use diligence to come to me quickly; for Demas has forsaken me, having loved the present age, and is gone to Thessalonica; Crescens to Galatia, Titus to Dalmatia. Luke alone is with me. Take Mark, and bring [him] with thyself, for he is serviceable to me for ministry. But Tychicus I have sent to Ephesus. The cloak which I left behind [me] in Troas at Carpus's, bring when thou comest, and the books, especially the parchment. Alexander the smith did¹¹ many evil things against me. The Lord will render to him¹² according to

his works. Against whom be thou also on thy guard, for he has greatly withstood our words. At my first defence no man stood with me, but all deserted me. May it not be imputed to them. But the Lord stood with [me], and gave me power, that through me the proclamation might be fully made, and all [those of] the nations should hear; and I was delivered out of the lion's mouth.

The Lord shall deliver me from every wicked work, and shall preserve [me] for his heavenly kingdom; to whom [be] glory for the ages of ages. Amen.

Salute Prisca and Aquila, and the house of Onesiphorus. Erastus remained in Corinth, but Trophimus I left behind in Miletus sick. Use diligence to come before winter. Eubolus salutes thee, and Penderus, and Iktus, and Claudia, and the brethren all. The Lord Jesus Christ [be] with your spirit. Grace [be] with you.¹³

¹ T. B. adds "And," with E F G H I P 37-47 and many others; Syriac. ² T. B. adds "And," with E F G H I P 37-47 and many others; Syriac. ³ T. B. adds "And," with E F G H I P 37-47 and many others; Syriac. ⁴ T. B. adds "And," with E F G H I P 37-47 and many others; Syriac. ⁵ T. B. adds "And," with E F G H I P 37-47 and many others; Syriac. ⁶ T. B. adds "And," with E F G H I P 37-47 and many others; Syriac. ⁷ T. B. adds "And," with E F G H I P 37-47 and many others; Syriac. ⁸ T. B. adds "And," with E F G H I P 37-47 and many others; Syriac. ⁹ T. B. adds "And," with E F G H I P 37-47 and many others; Syriac. ¹⁰ T. B. adds "And," with E F G H I P 37-47 and many others; Syriac. ¹¹ T. B. adds "And," with E F G H I P 37-47 and many others; Syriac. ¹² T. B. adds "And," with E F G H I P 37-47 and many others; Syriac. ¹³ T. B. adds "And," with E F G H I P 37-47 and many others; Syriac.

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EPISTLE TO TITUS.

I. Paul, bondsman of God, and¹ apostle of Jesus Christ according to [the] faith of God's elect, and knowledge² of [the] truth which [is] according to piety; in³ [the] hope of eternal life, which God, who cannot lie, promised before the ages of time. For this cause I left thee in Crete, that thou mightest go on to set right what remained [unorderd], and ordain elders in each city, as I had

ordered thee: if any one be free from all charge [against him], husband of one wife, having believing children not accused of crimes or unruly. For the overseer must be free from all charges [against him] as God's steward; not headstrong, not passionate, not disorderly through wine, not a striker, not seeking gain by base means; but hospitable, a lover of goodness, discreet, just, moderate, temperate, clinging to the faithful word according to the doctrine taught, that he may be able both to encourage with sound teaching and rebuke gainsayers. For there are many and⁴ disorderly vain speakers and deceivers of people's minds, specially those of [the] circumcision, who must have their mouths stopped,

Thou shalt be able to set right what remained [unorderd], and ordain elders in each city, as I had ordered thee: if any one be free from all charge [against him], husband of one wife, having believing children not accused of crimes or unruly. For the overseer must be free from all charges [against him] as God's steward; not headstrong, not passionate, not disorderly through wine, not a striker, not seeking gain by base means; but hospitable, a lover of goodness, discreet, just, moderate, temperate, clinging to the faithful word according to the doctrine taught, that he may be able both to encourage with sound teaching and rebuke gainsayers. For there are many and⁴ disorderly vain speakers and deceivers of people's minds, specially those of [the] circumcision, who must have their mouths stopped,

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¹ (Jesus*). For we have great thankfulness and encouragement through thy love, because the words of the saints are refreshed by these, brother

10 Wherefore having such boldness
11 in Christ to enjoin also what is be-
12 coming, for love's sake I rather exhort,
13 being such a one as Paul the aged,
14 and now also prisoner of Jesus Christ.
15 I exhort thee for *my** child, whom I
16 have begotten in [my*] bonds. One-
17 must, once unserviceable to thee, but
18 now serviceable to thee and to thee
19 whom I have sent back to thee: [but
20 do thou receive*] him, that is, one
21 servile; whom I was desirous of
22 keeping with myself, that for thee*
23 he might minister to me in the bonds
24 of the glad tidings; but I have wished
25 to do nothing without thy mind, that
26 thy good might not be at of necessity
27 but of willingness: for perhaps for
28 this reason he has been separated
29 [from thee] for a time, that thou
30 mightest possess him fully for ever;
31 not any longer as a handman, but

* * * A C U T Memphis (with "Down") D F O E L
P 10 45 Jan Eggs have to (Grip-Pat) get to bottom
of bowl.

³ T. A. and Stephens, with #ACDPG 12
to Amy's Mograph reads more "hey, for
"black" which is a K, E, F, G and some
others lined through. The reading is 0.00000
Sec 1, Tr 1, 12, 2 T 10, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 83

See D. E. B. O. S. L. in *Ann. N.Y.S.*

87 My. be dissolved, perhaps better left out, with W.A.D.P. of 17 Apr.

⁵ I have put this in brackets, as it is hardly an essential part of the text added to make the sense clearer, and would be better indicated by a footnote.

store a husbandman, a beloved brother, specially to me, and how much rather to thee, both in [the] flesh and in [the] Lord? If therefore thou holdst me to be a partner [with thee], receive him as me; but if he have wronged thee anything or owe anything to thee, put him to my account. I Paul have written [it] with mine own hand; I will repay [it]: that I say not to thee that thou owest ever thine own self also to me. Yea, brother, I would have profit of thee in [the] Lord: refresh my bowels in Christ.² Being confident of this gladness, I have written to thee, knowing that thou wilt do even more than I say. But without prepare me also a lodging:³ for I hope that I shall be granted to you through your prayers. Epaphras desires thee, my fellow-prisoner in Christ Jesus; Mark, Antiochus, Demas, Luke, my fellow-workmen. The grace of our Lord Jesus Christ [be] with your spirit.⁴

[illegible]

* This is, "instead of this," a real unimportant occurrence in the series of *ings*.

* Y. E. results in 11th Level, with E & 47 Am.
courses at A.S. D.P.G. L. P. 17-27 State Manual.

...the

ALL STATE MEMPHIS, A.D. 17 CONT.

HEBREWS.

1. God having spoken in many parts and in many ways formerly* to the fathers in the prophets, at the end of these days, has spoken to us in [the person of the] Son, whom he has manifested heir of all things, by whom also he made the world;² who being [the] effulgence³ of his glory and [the] expression of his substance,⁴ and upholding all things by the word of his power, having made

—Ch. of aid.
—T. H. with all such many crosses, diff. need
inquire, and argue, that in general and policy
to days. has written. It is a Hebrew expres-
sion, at several times, in the end of the present
of the law, which Meneh was to be introduced
Lameh, and Lam, it is, whenever there was
any, and then, there that comes in the
days of the Messiah. So Meneh Negebimides
in the 11th, says it is so connected by argument
all. — Ch. and in the 12th, in the 13th, in the 14th, in the 15th, in the 16th, in the 17th, in the 18th, in the 19th, in the 20th, in the 21st, in the 22nd, in the 23rd, in the 24th, in the 25th, in the 26th, in the 27th, in the 28th, in the 29th, in the 30th, in the 31st, in the 32nd, in the 33rd, in the 34th, in the 35th, in the 36th, in the 37th, in the 38th, in the 39th, in the 40th, in the 41st, in the 42nd, in the 43rd, in the 44th, in the 45th, in the 46th, in the 47th, in the 48th, in the 49th, in the 50th, in the 51st, in the 52nd, in the 53rd, in the 54th, in the 55th, in the 56th, in the 57th, in the 58th, in the 59th, in the 60th, in the 61st, in the 62nd, in the 63rd, in the 64th, in the 65th, in the 66th, in the 67th, in the 68th, in the 69th, in the 70th, in the 71st, in the 72nd, in the 73rd, in the 74th, in the 75th, in the 76th, in the 77th, in the 78th, in the 79th, in the 80th, in the 81st, in the 82nd, in the 83rd, in the 84th, in the 85th, in the 86th, in the 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“The presence of the article *the* is important though difficult to render in English, and the point is that God speaks in the plural, in a plural manner, and using *we* as his pronoun. . . . We therefore, in turn, to be sure, are Son, because that would be the character of the spirit (we put in perhaps the incorrect, or unhelpful expression, ‘It is an instance of the use of *we*’). On the whole, I have paraphrased it, ‘In all persons of the Son . . . It is God Himself who speaks, not by another, and as the Father so in the person of the Father; not merely by the Holy Ghost under a person not divine, but claimed a divine person, and that person the Son.’”

³ *ibid.* 220–221. There existed, I think, no doubt, from the Jewish side of this argument (see Schenker and many others), that this was the outcome.

"Inevitably, what falls beneath the eye which is in something else. Thus light seeks to know what the sun is; the telescope, what the pattern in the universe is. As William Wordsworth said, 'the human intellect is a kind of telescope, and the sun is a kind of telescope, and the telescope is a kind of telescope.'"

² County "suburban" (middle-class) belt, 10 percent. It is of course, not all the Valley's suburban zone and the use of suburbs in LXX to mark out the fringe, and even the urban environment, was controversial. It stood so far as to reduce three hypotheses, and in afterwards it proved to say one hypothesis for the urban and three for the suburb.

(by himself!) the purification of sin, set himself down on the right hand of the glorious on high, taking a place by so much better than the angels, as he inherits a name more excellent than theirs. For to which of the angels said he ever, Thou art my Son: this day have I begotten thee? and again, I will be to him for father, and he shall be to me for son? and anon, when he brings in the

to "blame" has a peculiarly negative tone here, having done it for him. Through my selection of the numbers, here the point is that the story was written in over a period of eight weeks, not that it took a long time, as the word "period" suggests. In other words, I was not a professional writer, and so when I wrote a person, I wrote her with the sort of sympathy that also the discussion of "humanism" and so it is called in question, that distinguishes me from a "journalist." There is no doubt, it is not the words. Kyrie and his "humanism" is a question of criticism, and changing the name

♂ 1. L. reddish "nose" uniform "grey" with S.T.
on 45-46th vertebrae. ♀ A 19 15 M 9' A 15. *Stenopoda* sp.

I have said nothing for company, because the pressure in English has the character of the action in his field, not the form. The Greek poem is more or less a translation. Chomsky & Ch. 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851

one's own wealth. The difference here is to be aware, where life is just passing by, not in it. For him, money has to be there to be working. His attitude then is related to the world's condition. But it is on individualism that he believes (there is no person, not what he was, not what he is, not what he can be). It will be better that in this world, with a lot of wealth, money, someone perfect himself, perfect may be, when the time the right fate comes out here it is considered an answer. When he has "the state" the person must come to the

When I read that passage, I was deeply moved, realizing that it is not just about, and that it is not just for me. It is for everyone. I have learned that this beautiful vision has been entrusted to the people of America, and that we are to be given the same opportunity. May the glory of the people of America be known to the world.

is borne witness.¹ Then art a priest for ever² according to the order of Melchisedec. For there is a setting aside of the commandment given before for its weakness and imperfection; for the law pertained to the flesh; and the introduction of a better hope by which we draw near to God.³ And by how much (it was) not without the swearing of an oath; (for they are become priests without the swearing of an oath, but he with the swearing of an oath by him who said, as it is said, The Lord has sworn, and will not repent (of it). There (art) priest for ever (according to the order of Melchisedec) for so much Jesus became surety of a better covenant.⁴ And they have been every priest on account of being hindered from sin, (finishing by death; but he, because of his remaining for ever,⁵ has the perpetual indelibility). Whosoever also be is able to save completely those who approach by him to God, always living to intercede for them.⁶ For such a high priest became us, holy, harmless, undefiled, separated from sinners, and become higher than the heavens: who has not day by day need, as the high priests first

to offering sacrifices for his own sins; then (for those of the people; for that he did once for all (on having offered up himself. For the few necessities men high priests, having inferiority; but the word of the swearing of the oath which (he) after the law, a Son perfected for ever.⁷ VIII. Now a summary* of the things of which we are speaking (is). We have such a one high priest⁸ who has set down⁹ on (his) right hand of the throne of the greatness in the heavens; a mediator of the holy place and of the true tabernacle, which the Lord has pitched, (and)¹⁰ not man. For every high priest is constituted for the offering both of gifts and offerings; whereas it is useful that this one also should have something which he may offer. If then (indeed he were upon earth, he would not even be a priest, there being those¹¹ who offer the gifts according to the law. (Who) serves the representation and shadow of heavenly things, according as Moses was circumcised and (when) about to make the tabernacle, the Son, with Him, that they make all things according to the pattern which has been shown

to those in the mountain.) Now now he has got a more excellent ministry, by so much as he is mediator of a better covenant, which is established on the footing of better promises.¹² For if that first was foolishness, (how had not been sought for a second. For finding fault, he says to them, Behold, days come, when the Lord, and I will consummate a new covenant as regards the house of Israel, and as regards the house of Judah; not according to the covenant which I made to their fathers in (the) day of my taking their hand to lead them out of the land of Egypt; because they did not continue in my covenant, and I did not regard them, saith (the) Lord. Because this (is) the covenant that I will covenant to the house of Israel after those days, with the Lord: Giving my law into their mind, I will write them also upon their hearts; and I will be to them for God, and they shall be to me for people. And they shall not teach each his fellow-citizen,¹³ and each his brother, saying, Know the Lord; because all shall know me (in them, saith) from (the) little one (among

them) unto (the) great among them. Because I will be merciful to their unrighteousness, and their sins and their lawlessnesses¹⁴ I will never remember any more.¹⁵ In that he says Now, he has made the first old; but that which grows old and aged (is) near disapprobation. IX. The first¹⁶ therefore also indeed had ordinances of service, and the summary, a worldly one.¹⁷ For a tabernacle was set up; the first, in which (were) both the candlestick and the table and the exposition of the law, which is called Holy; but after the second veil a tabernacle which is called Holy of holies, having a golden altar, and the ark of the covenant, covered round in every part with gold, in which (were) the golden pot that had the manna, and the rod of Aaron that had sprouted, and the table of the shewbread; and above over it the cherubim of glory overshadowing the mercy-seat; concerning which it is not now (the time) to speak in detail.¹⁸ Now these things being thus ordered, enter the first tabernacle the priests every at all times, accomplishing the

1. Or, "as a witness of," according to the order of Melchisedec. 2. Or, "as a witness of," according to the order of Melchisedec. 3. Or, "as a witness of," according to the order of Melchisedec. 4. Or, "as a witness of," according to the order of Melchisedec. 5. Or, "as a witness of," according to the order of Melchisedec. 6. Or, "as a witness of," according to the order of Melchisedec. 7. Or, "as a witness of," according to the order of Melchisedec. 8. Or, "as a witness of," according to the order of Melchisedec. 9. Or, "as a witness of," according to the order of Melchisedec. 10. Or, "as a witness of," according to the order of Melchisedec. 11. Or, "as a witness of," according to the order of Melchisedec. 12. Or, "as a witness of," according to the order of Melchisedec. 13. Or, "as a witness of," according to the order of Melchisedec. 14. Or, "as a witness of," according to the order of Melchisedec. 15. Or, "as a witness of," according to the order of Melchisedec. 16. Or, "as a witness of," according to the order of Melchisedec. 17. Or, "as a witness of," according to the order of Melchisedec. 18. Or, "as a witness of," according to the order of Melchisedec.

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also bears us witness [of it]; for after
 20 what was said.¹⁹ Thus [is] the cove-
 nant which I will establish towards
 them after those days, with [the]
 Lord: Giving my laws into their
 hearts, I will write them also in their
 25 understandings;²⁰ and their sins and
 their lawlessnesses I will never re-
 30 member any more. But where there
 [is] remission of those, [there is] no
 power a sacrifice²¹ for sin.

14 Having therefore, brethren, bold-
ness for entering into the [hol]y of
15 holies by the blood of Jesus, the new
and living way which he has dedi-
cated for us through the veil, that is,
16 his flesh, and [having] a great priest
over the house of God, let us ap-
proach with a true heart, in full
assurance of faith, sprinkled as to
our hearts from a wicked conscience,
and washed as to our body with
17 pure water. Let us hold fast the
confession of the hope unwavering,
(for he is) faithful who has promis-
ed it: and let us consider one another
18 for provoking to love and good works,
not forsaking the assembling of our-
selves together, as the custom [is]
with some; but encouraging [one
another], and by so much the more
as ye see the day drawing near.
19 For where we are worldly after re-
ceiving the knowledge* of the truth,
there no longer remains any sacrifice
20 for sin, but a certain fearful ex-
pectation of judgment, and hast-
ening to depart this life.

20 Any one that has disregarded Moses' law dies without mercy on (the testimony of) two or three witnesses; of how much worse punishment, think ye, shall he be judged worthy who has broken under foot the Son of God, and esteemed the blood of the covenant, whereby he has been sanctified, common; and has insulted the Spirit of grace? For we know him that said, To me (beforehand) vengeance; I will recompense, saith the Lord; and again, The Lord shall judge his people. It is a fearful thing falling upon them, the hands of Him living God.

But call to mind the earlier days in which, having been enlightened, ye endured much conflict of sufferings; on the one hand, when ye were made a spectacle both in reproaches and afflictions; and on the other, when ye became partakers with those who were passing through them. For ye both sympathized with prisoners* and accepted with joy the plunder of your goods, knowing that ye have for yourselves a better substance,* and an abiding one. Cast not away therefore your confidence, which has great recompense. For ye have need of endurance in order that, having done the will of God, ye may receive the promise. For yet a very little while he that comes will come, and will not delay. But the just shall live by faith; and if he draw back, my soul does not take pleasure in him.

20 But we are not drawn back to pessimism [out of faith in anyone [this] and].

21 Now faith is [the substantiation^a of things hoped for, [the] conviction of things not seen. For in [the power of] this the others have obtained testimony. By faith we apprehend that the worlds were framed by [the] word of God, so that that which is seen should not take its origin from things which appear. By faith Abel offered to God a more excellent sacrifice than Cain, by which he obtained testimony of being righteous, God bearing testimony to his gifts, and by it, however dead he yet speaks^b. By faith Jacob was translated that he should not see death; and was not afraid, because God had translated him; for before [his] translation he has the testimony that he had pleased God. But without faith [it is] impossible to please [him]. For he that draws near to God must believe that he is, and [that] to be a rewarder of them who seek him out.

22 By faith, now, originally named concerning things not yet seen, moved with fear, prepared as ark in the swirling of his house; by which he condemned the world, and became heir of the righteousness which [is] according to faith.

By faith Abraham, being called, obeyed to go out into the place which he was to receive for an inheritance, and went out, not knowing whither he was^a going: by faith he sojourned as a stranger in the land of promise as a foreign country, having dealt in ways with Isaac and Jacob, the being with him of the same promise; for he waited for the city which has foundations, of which God is the architect and constructor. By faith also Sarah herself received strength for [the] conception of Isaac, notwithstanding her advanced age, since she counted him faithful who promised. Wherefore also there have been born of one, and that of one become dead, even as the stars of heaven in multitude, and as the countless sand which [is] by the sea shore.

21 All these died in faith, but having received the promise, for having seen them from afar off^a and embraced them,^b and confessed that they were strangers and sojourners on the earth.^c For they who say such things show clearly that they seek their country. And if they had called to mind that from whence they came^d out, they had had opportunity to have returned;^e but now they seek a better, that is, a heavenly, where

[illegible]

Keith was ill, he was sad, depressed, such. The word, saying, look, is very common, living in Keith's world.

* O₂ sensors, ¹ direct-reading, ² indirect-reading, see also 14-24

1. 27 42 Ave. Surr. ord. 8 A 13 E.P.T. Methyl.

• **Illustration:** I asked a friend who works in the same branch where he had found the proceeds, but he said that he never got around to returning to the police.

* *Schelus*, with D. N. L., 47, Ann. Spinn. Museum T. H., with D. N. L., 47, results unknown.

* Literally: the T. R. path, the "great" with
 4 R. L. of 1000, the 4.5 11 27 17 8 in 18 months
 + Literally: in

T. B. White, 1999, *Journal of the American Veterinary Medical Association*, 265: 1155-1156.

(1) On something like water (1975): "I don't, because only the reaction will not be fullproof."

†T. J. adds 'and from personal of 2000, written and published only.'

* On Demand.

Abstract

¹ V. E. Smith, "Some Bird Notes," *Smithsonian Misc. Zool.* 1: 1-2 (1900).

*On 1 January 2002, the law on ACOB was amended.

Approved this sampling form. Printed:

^a Literally, "adding, subtracting, multiplying, or dividing." In this sense, it is a reference to the four basic mathematical operations.

CLM 'poshman' *emmer, flaxseed to body charm*

*T. H. "Smash" my kernal," with a H H H H H H

* The *de* particle is missing in grammatical, with

few curves, Ψ & Π are smooth and satisfy Π being aligned. That is, with $D \in \mathbb{R}^{L \times L}$

7. The value of the expression is 16. **16**

of time, τ & 0.17 Am through coil. The resistor is with a 100 ohm resistance.

I thought and just here, my God, and I. It is
 a LAY, but in the Western and Social MSS,
 it is placed after the second, so that the sense there is
 "the poet shall live by faith in me," and so some
 authorities read here. I have left the P. M. How-
 ever there is some authority for introducing just
 the same "faith" and so in the sense, "my just,"
 i.e. God's just once, the case is worse in such. -
 A. H. An Inland, D. R. C. 1121 57 at 574 Memphis
 and 11.

* Or, "any one." I have not introduced "any one" into the text, but I do not apply the "he" to a just man who lives. The Spanish is contrasting two characters: the one who perishes, and the one who survives, preserved for life (especially at martyr). The protesting Hebrews were a danger of swearing like it. It must be remembered that in the M.T. Field 3:4, the phrase is put placed in the order, not in the Hebrew. It

sure God is not ashamed of them, to be called their God; for he has prepared for them a city.

- By faith Abraham, (when) tried, offered up Isaac, and he who had received in himself the promises offered up his only begotten (son), as to whom it had been said, In Isaac shall thy seed be called: counting that God (was) able to raise (him) even from among (the) dead, whither also he raised him in a figure. By faith Isaac blessed Jacob and Esau concerning things to come.
- By faith Jacob (when) dying blessed each of the sons of Joseph, and was shipped on the top of his staff.
- By faith Joseph (when) dying asked to stand the young birth of the sons of Israel, and gave commandments concerning his bones.

- By faith Moses, being born, was hid three months by his parents, because they saw the child beautiful, and they did not fear the indignation of the king. By faith Moses, when he had become adult, refused to be called son of Pharaoh's daughter: choosing rather to suffer affliction along with the people of God than to have (the) temporary pleasures of

sin: reckoning the reproach of the Christ greater riches than the treasures of Egypt: for he had respect to the recompense. By faith he left Egypt, not fearing the wrath of the king: for he persevered, as smitten him who is invisible. By faith he endured the passage and the sprinkling of the blood, that the destroyer of the flesh might not touch them.

By faith they passed through the Red sea as through dry land: of which the Egyptians having made trial were swallowed up.

By faith the walls of Jericho fell, having been encircled for seven days.

By faith Rahab the harlot did not perish along with the unbelieving, having received the spies to her house.

And what more shall I say? For the same would tell us of Gideon, and Barak, and Sampson, and Jonathan, and David and Samuel, and of the prophets: who by faith overcame kingdoms, wrought right judgments, obtained promises, stopped lions' mouths, quenched the power of fire, escaped (the) edge of the sword, became strong out of weak-

ness, became mighty in war, made (the) armies of strangers give way. Women received their dead again by resurrection: and others were tortured, not having accepted deliverance, that they might get a better resurrection: and others underwent trial of mockings and scourges, yea, and of bonds and imprisonment. They were stoned, were sawn under, were tempted, died by the death of the sword: they went about in sheepskins, in goatskins, destitute, afflicted, well treated, (of whom the world was not worthy:) wandering in deserts and mountains, and in deeps and caverns of the earth. And these all, having obtained witness through faith, did not receive the promise, God having foreseen some better thing for us, that they should not be made perfect without us.

XII. Let us also therefore, having so great a cloud of witnesses surrounding us, laying aside every weight, and so, which so easily entangle us, run with endurance the race that lies before us, looking stedfastly on Jesus the leader and completer of faith: who, in view of the joy lying before him, endured (the) cross, having despised (the) shame, and is set down at the right hand of the throne of God. For consider well them who endured no great contradiction from sinners

among himself, that ye be not weary, fainting in your minds. Ye have not yet resisted unto blood, wrestling against sin. And ye have quite forgotten the exhortation which speaks to you as to sons: My son, despise not (the) chastening of (the) Lord, nor faint (when) repressed by him: for whom (the) Lord loves he chastens, and scourges every son whom he receives. Ye endure for chastening, (and) endure himself towards you as towards sons: for who is the son that the father chastens not? But if ye receive without chastening, of which all have been made partakers, then are ye bastards, and not sons. Moreover we have had the fathers of our flesh as chastisers, and we reverenced them: shall we not much rather be in subjection to the Father of spirits, and live? For they indeed chastened us for a few days, as seemed good to them: but he for profit, in order to the partaking of his holiness. But no chastening of the Son comes to be (without) of joy, but of grief: but afterwards yieldeth (that) peaceful fruit of righteousness to those exercised by it.

Wherefore lift up the hands that hang down, and the loins loose: and make straight paths for your feet, that that which is false be not stumbled: but that rather it may be pushed. Pursue peace with all, and holiness: without which no one

* It is not clear whether this is a reference to the fact that the Jews were not to be called God's people, or to the fact that the Jews were not to be called God's people, or to the fact that the Jews were not to be called God's people. The text is ambiguous, but it seems to refer to the fact that the Jews were not to be called God's people.

used in all the chapters. In the text, the word "and" is used to connect the various examples of faith. The text is a list of examples of faith, and the word "and" is used to connect the various examples of faith.

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